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Times. First, the word talent (which is derived directly from this parable) is commonly used as signifying one's natural ability or capacity, and people speak of "a *talented* man." But it will be observed in the parable itself that the talents are distributed according to the "several ability" of each, and it is on the basis of this ability that the opportunities (talents) are given. The second erroneous interpretation is regarding the usury mentioned in the parable. This was pointed out by Mr. Ruskin in an argument against usury, in which he says that the strongest passage in the New Testament in denunciation of that sin is in the Parable of the Talents, but by a curious misreading it has been repeatedly quoted in its favor. Instead, the very conception of God as "an hard man" shows the text clearly to mean: You call me an hard man; if I had been so I would not have scrupled to take usury, that simplest way of gathering where I had not strewn; so you are without excuse. That is, the intention is not to commend usury here, any more than in the similar parable does Christ represent himself as the unjust judge, who feared not God nor regarded man.

"Born from Above," John 3:3. There are distinguished advocates, says a current writer, for both of the rival translations of the Greek word *anōthen*, and the two meanings—"anew" and "from above"—are so different that a choice between them must be made. The determining factor must be the relation of this verse to the immediate context. Jesus was informing Nicodemus that the Kingdom of God was not the peculiar heritage of the Jews, but a blessing for man as man, and before any one could enjoy it he must pass through an experience likened to a birth—"Except a man be born *anōthen*, he cannot see the Kingdom of God." Nicodemus interprets this statement as referring to a second physical birth, but he plainly errs in doing so, for vs. 5 interprets Christ's thought by saying, "Except a man be born of water and spirit," etc. Further, Jesus was insisting not merely upon the necessity of a new beginning of life, but also upon the beginning of a new life. Hence his use of the distinctive word *anōthen*, which describes the source or character of this new life. The Kingdom is God's, and only life descending from above, from Him, not life descending from Abraham, makes a man its subject. Compare Jno. 1:13, "born of God." And this is the usage of *anōthen* throughout the Gospel.

The Date of the Decalogue. In reply to the radical criticism of the Ten Commandments and the manner in which they are generally supposed to have been given, Dr. T. W. Chambers says: We distinctly maintain that the code from Sinai was a revelation from heaven. It was in no respect dependent upon the character or condition of those to whom it was first given. It set forth the religious and moral duties that belong to man as man in any age or land. In its completeness and purity it is as much above the average moral insight of 800 B. C. as 1500 B. C. It is not at all the result of men's reflections on moral obligation, its intrinsic character testifies to its origin as a God-given code. Its promulgation was reserved until the chosen seed had developed into a nation ready to maintain an independent position upon its own soil. A rich, varied and significant ritual was provided for Israel, but accompanying it was an ethical system, exalted far above all rites and ceremonies by the manner in which it was recorded and then proclaimed to the people.